THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

VOL. I.] FEBRUARY, 1827. [No. 12.

ON ELECTION OF PASTORS.

Remarks on the duty of the members of a church, when called on to elect a pastor—addressed to the members of the Evangelical Lutheran Church.

BRETHREN—Perhaps we may, without vain-glory, assert that liberality towards other denominations, is a prominent characteristic of the Lutheran Church. Yet this love of pure and catholic christianity, teaches us that we ought to feel a deep interest in the prosperity of our Zion—that we should prize and enjoy her privileges with gratitude and veneration. I would, therefore, take the liberty of offering a few remarks to your consideration, on a duty to the exercise of which you are all liable to be called, and which is the most important relative duty, that can ever devolve on you as members of our church; that of electing a minister for your congregation, and for the whole district, over which he is to preside as a bishop of the New-Testament Church. I would call upon you, never to exercise this duty, without much deliberation, much prudence and much prayer. Do not permit yourselves to be hurried into this matter by any calculating intrigue of designing men, or by any sinister views, or extraordinary impulse of excitement on your own part. Remember the importance of your vote, which, when once given, as gentlemen and as christians, you cannot recall. In temporal matters, we consider it our duty to hesitate until we have thoroughly informed ourselves; how much more should this transaction, in which the spiritual prosperity of many now living, and, perhaps the eternal destiny of many yet unborn, are involved, engage our attention? Remember, that in this thing, brethren, you are to consider, what effect your vote will have, not only on yourselves, but also on your posterity. Then let the subject always be brought fully and fairly before all whom it concerns: let them have time for deliberation; let every member be heard after fearless and solemn investigation, not only in one congregation, but through-

out the whole ministerial district. Prejudices and passion should here subside, and all should be guided by a supreme desire for the welfare of immortal souls

In order to assist you in forming a correct judgment on these occasions, I will now present you with some reflections on the character of the man, who should always unite your suffrages.

1st. He surely ought to be *a member of our ecclesiastical body*, of regular standing and good report. You are not all able to judge of the talents, learning and acquirements of a minister; nay, there are sometimes very few in a congregration who are capable of judging in this case. Moreover, a minister may have come from a distance, and you may have never heard of his moral character; how will you then be able to discern your duty? But if he be an ordained minister of our church, you can be certain of his qualifications and character; for it is the duty of each Synod never to ordain without a satisfactory examination into these matters. and it is presumed that they make it a matter of conscience so to do.

2nd. He ought to be a man of *fervent and devoted piety.* A minister ought to be distinguished amongst the members of our church for zeal and humility. We all know that there are diversities in religion as well as in moral and social character. And that there are degrees in spiritual as well as in intellectual attainments. What christian has not often had occasion to feel this diversity, in his intercourse with his brethren? Some, you perceive at once to be consecrated men. There is a plain uniformity of manner, a singleness of heart, a disinterestedness, and a spirituality about them, which manifest that their conversation is in heaven. Religion in them has nothing in it forced or unnatural. There is an affectionate earnestness on all subjects connected with the spiritual welfare of their fellow-men, visible in their conduct, which cannot be mistaken. And whereever they are, they are environed by an atmosphere of holiness and intelligence, by which all within its influence are more or less affected. They have in religious intercourse, a hortatory and communicative talent, and interest, even those who differ from them in sentiment. These are the men after Christ's own heart, and the congregations which are blessed with such a clergyman, are blessed indeed.

3rd. If it be necessary that a minister should exhibit to his congregations a model of engaging christian character; it is equally necessary, that his public ministration should breathe the life and power of religion. It is desirable that *his talents as a public speaker should be of a superior order.* For it is his chief duty to keep alive the spirit of religion in the feeble and declining congregations of his district; to strengthen the weak, encourage the despondent, arouse those that are torpid, reclaim such as are disposed to wander, and like some animating

spirit, inspire them all, with life, light and energy. He should be a man whose presence will at once create a favourable impression on his congregation when he approaches; and who leaves one behind him when he goes away. And all this he will be utterly unable to perform, if he is not a zealous and pious preacher of the gospel. He may be learned, he may be a good man. and still both in private and public may be exceedingly uninteresting. The visits of such a man will, after the novelty of his first appearance is over, awaken neither curiosity nor attention. He will not have a proper influence even over those who are instructed in the principles of our church, they will pay him no more than a cold respect, for his office's sake; and others will not regard him at all

4th. The apostle Paul enumerates among the qualifications of a Christian Bishop, *That he must have a good report of them which are without.* He must not only be a man of unexceptionable character, and beloved amongst his own brethren; but his temper and disposition should be such, as are likely to gain him the love and affection of all men. There are some men who can maintain their own opinions with firmness and fidelity, and yet preserve the most affectionate intercourse. with such as do not think with them. But there are also others who are continually at variance with all who differ from them; and to dissent from their theological opinions, or to embrace a different form of church government, is to make them your avowed and relentless enemies.

5th. He ought to be a man of *an easy, social and engaging manner.* As our congregations are chiefly located in the country; and as there is a prospect of forming many more of that description, it would certainly be a great advantage if his habits and education had familiarized him with rural manners, customs and occupations He would be capable of interesting, not only such as dwell on the brilliant summits of society; but also those who inhabit its beautiful, though humble vales, crowded with intelligent, virtuous and inquiring souls. The austerity and reserve of some otherwise very excellent divines cannot be engaging to the common people, they intimidate or disgust.

6th. *He ought to have not only the spirit, but also the charm of piety.* There are indeed men who are christians indeed, and who are yet very unprofitable companions to religious people. And such we sometimes meet with among the clergy. Their religion seems to exhaust itself in dry doctrinal theology, or to evaporate in learned speculations. It is an Aurora Borealis, which shines upon the frigid regions of the intellect, but does not warm the heart. There is nothing interesting in their christian character. They appear destitute of that *Aroma*, which in private sheds a fragrance over all the intercourse of life, and in the public ministrations of the sanctu-

ary, perfumes the temple with its sacred odours. Such men are often admired for cold theological instruction. They can inform the understanding, but are incapable of warming the heart, or interesting the affections; they can do but little good to the souls of their hearers by all their somniferous discourses.

Now, dear brethren, which of the foregoing qualifications would you dispense with? Would not all of them reflect a lustre on every minister of the gospel? And ought they not to be considered, when you are called upon to give a vote for the minister of your church? Yes, I know if you sincerely love the Lord Jesus Christ and his church, you will feel yourselves constrained on those solemn occasions to act in accordance with these scriptural observations, and thus faithfully perform one of the most important duties of your lives.

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. VI.

As a Theologian, Luther would have nothing to do with doctrines or results of mere reason. He always contended, that, in matters of religion, our natural powers, without the word of God, are of no avail. Here our only source of doctrine must be the revealed word of God. If he therefore entertained any opinions at all about predestination, and did not look upon them as drawn *from the revealed word of God*, they did not constitute a part of his code of divinity. I may therefore confidently state my next point in evidence that Luther did not go with the absolute Predestinarians, who have in all cases inserted very explicit doctrines concerning predestination in their articles of religious confession, as leading points of religious opinion.—I will therefore proceed to show,

In the third place, that Luther considered the question about predestination as a subject of discussion for Sophists only, a question nowhere answered in the Word of God.

This point ought to be properly understood. It does not say that Luther held no opinions about predestination. He was not a Socinian. He believed that God knows beforehand with the utmost precision, who among mankind will not resist the call and work of the spirit of God. These he predestined. He decreed that they should be called, regenerated by faith and saved finally. Thus far he would go and no farther. He would not agree that the matter of predestination should be any further pryed into or discussed. What he said he deemed to be revealed, but nothing more.

It may be proper next to enquire what and whom he means when he speaks of Sophists

Sophists originally were a set of men who were alleged to have led others astray from truth by a false display of logical argument. Hence the term became a general title for delusive reasoners. But Luther uses it often to designate men who would delusively ground their religion upon mere reason, and their free-will or natural powers, sometimes in general, for all would-be wise men, or men who falsely deemed themselves to be wise. He frequently gives the title directly to the Philosophers of the Universities of Paris and Louvaine, who opposed him throughout in the work of the reformation, and particularly in the dispute concerning man's natural powers; he also ascribes it to Zwingel and Oecolampadius when, disputing about the Lord's Supper, they would receive nothing for true, but what they might comprehend with their reasoning powers. But, in the present case, the title could not have been intended to be applied to either of those already mentioned, because he had at no time any special reason to contradict these men in matters relating to predestination. We find, in fact, but little said about this subject till sometime after Calvin's Institutes had been issued, and his notions about predestination had got into vogue and were published in Germany by his adherents So that I think it may be reasonably concluded, that Luther actually alluded to the Disciples of Calvin, when he designates the reasoners about predestination with the title of Sophists.

In proof of the point above stated, a multitude of passages offer themselves for selection A few may suffice. They are all clear and strong, and plainly show how great an enemy he was to speculations on God's decrees, and purposes, and predestination.

The following are his words written and spoken a short time before his death, and some years after the publication of Calvin's Institutes. They are found in his commentary on Genesis, vi. "Here the *Sophists* debate about *Election or Predestination according to God's Purpose* But I have often said that we should altogether refrain from thoughts and speculations concerning the sovereign majesty of God. For, as it is impossible for such thoughts to be right and true, so they are of no use to our salvation. We must rather think of God as he has revealed and offered himself to us in the word and sacraments and not direct the examples of the scriptures towards the secret predestination, by which God concludes and orders all things from eternity within his own mind. For of this our thoughts and mind, can have no conception, and what we do think is opposite to the word of God."

Predestinarians will probably endeavour to do away the force of this passage by holding fast to its concluding section, and

saying that they are also in the habit of warning men by similar expressions againt prying into the *secret* councils of God. I know that they do this, and yet I know that still they themselves are continually venturing to do that against which others are warn d. But Luther warns not merely against this prying disposition, but against all special thoughts about predestination, and says that our reason will go altogether astray upon the subject, and that none of our thoughts concerning election and predestination but those that are expressly revealed can possibly be right and true. But let us read the next quotations; they may throw light upon Luther's ideas on the subject.

In his commentary on Genesis, xxii he says, "They *who debate about predestination* are searchiug after God's will and unsearchable counsel *by means exterior to the word.*"

And in his commentary on Genesis, xxvi. he continues, "The thoughts about predestination are devilish and poisonous, the very original sin itself, by which Satan seduced our first parents, when he said we shall be like God. They were not satisfied with God such as he was revealed to them, and by the kaowledge of whom they were happy, but desired to pry into the depths of the deity. These *blasphemers* will at last say, come, let us live and eat and drink, for to-morrow we must die, or like the Turks, they will fall into the sword with presumptuous madness For these thoughts in attempting to know more of God than he has himself revealed are altogether devilish. We can expect no better result from them, than that we plunge ourselves by them into misery. It were better to leave to God his decrees and mysteries."

Again, "We must not begin by reason and law concerning God's predestination, but according to the *grace* of God, which is *published to all men.*"

Again, "Beware of that Turkish, Epicurean, Creed, according to which some say, what am I to do? Of what use is praying? of what use my cares and foresight? What is to be, will be.' Here he warns, you may observe, not against these sayings only, but against the creed that is the mother of them. And what other creed has ever produced such sayings but that of absolute predestination? Why he warns against it is manifest, not merely from the words themselves, but, because, according to the foregoing, the word of God reveals to us nothing concerning these matters. If it did, it would have constituted Luther's creed, whatever abuse might have arisen out of it. No wonder that Luther wrote to a certain lady, a friend of his, the following pithy letter: "Dear Lady! I hear that you are much troubled with thoughts about predestination. I am sorry. May God deliver you from these thoughts, Amen. They are not good; they are from the Devil."

And again, "Receive and welcome the Son of God. Love Christ in his birth and wonders and cross. There is the *book of life* in which thy name is written. This is my best counsel against that horrible malady, when men attempt, with their high thoughts and speculations, to be exploring the sovereign majesty of God." Here Luther manifestly alludes to the language of the adherents of Calvin in Germany, when they spake about the Book of Life, in which a man's name being written, they said it could never be erased In the course of his works, during the last five or six years of his life, we find a number of similar allusions.

The following quotation is at present in point and shows also that Luther must have been in the habit of teaching the possibility of falling from grace. "God says to thee, lo, here thou hast my son, hear him; if thou do so, thou art then sure of thy faith and redemption. But perhaps thou mayest say, I know not *whether I can remain in faith*. Well then, now only receive the present promise and provision, and take care to keep from *diving into the counsels of God*."

In a treatise on providence, he speaks as follows, concerning speculations about God's decrees, "God is an enemy to the vice of venturing into the abyss of his *decrees and foreknowledge, predestination and judgments*, and is illy pleased when we would be found in a sphere *beyond the scriptures*. Let God alone with his mysterious counsels and purposes, and do not *climb so high with thy reasonings*. God will not have it so." If such were his sentiments about speculating on the decrees of temporal providence, what may be expected from him, concerning the bold and daring speculations of modern times on the divine act of predestination to *eternal life* and misery?

In chapter xxvi. of the Jena edition of his works, Luther says: "A certain Hermit used to say, if thou seest that a man is about setting his foot in heaven, pull him back again. Warn men to avoid high speculations about God's decrees, prescience and predestination. Learn to cleave to the infant Jesus and son of God, who is thy God and became man for thee. Him know, and hear, and have thy good pleasure in him, and thank him. If you possess him, you possess the hidden and the revealed God."

So in chapter ix. "Reason is always beginning to build at the roof. We must do as Paul said, we must begin at the ground. Let God alone with his mysterious counsels, and do not fly with thy reason up aloft. It is not God's will that thou shouldst do so. He comes down to thee with his ladder and bridge: He says, I climb from heaven to thee and become man in the body of the virgin Mary, lie in the manger at Bethlehem, suffer and die for thee. Thither go and believe in me, in me that was crucified for thee. So Christ taught Philip, when

with his curious thoughts he came and asked, show me the father. The answer was, look at me, in me know the father, So I put people to rights when they would ask about predestination Do not begin too high or you will break your neck."

What follows next is part of a lecture delivered a few months before Luther's death. "After my death many will bring forward my books and quote them, seeking to *prove their errors* and their own fanciful notions out of them. Now among other things I have written, that all is necessary, and must come to pass; but I have also said, that we must *rather* look at God *as he has been revealed* to us, and as we sing in the 45th Psalm,

His name is Jesus Christ,
The Lord God Zebaoth,
There is no other God.

But they will pass by all such passages and pick up only those where I have spoken of God without revelation. I would have you therefore to bear in mind, that ye now hear me teach thus, viz that we must not be looking after God's unrevealed predestination, but be content with that of his predestination which is revealed by the calling and ministry of preaching. For these thou mayest be sure of thy faith and salvation, and say, I believe in the Son of God, who hath said, he that believeth in the Son hath eternal life. The same I have taught publicly in other books of mine and now I teach it with living voice I desire therefore to keep clear of blame and accusation in this matter." Luther would certainly not have spoken in this way if he had not considered the doctrines of predestination which at that time had began to become current among Protestants as matters of mere rationalising discussion, its questions unanswered by the word of God, and all that is said about it beyond what is positively revealed, concerning Christ crucified for the salvation of the world, as matter of dangerous opinion.

That Luther did believe in some kind of predestination none should pretend to deny The very words above quoted make it evident. Nor do I for a moment pretend to question it. That his opinions on the subject however were not favourable to those that ascribe to predestination the bold and high-toned absolute character, may be seen in part from the quotations already given. The next number will I hope make it still more evident.

The Rev. Mr Kehler, of Madison, Va. has lately written to our late treasurer, informing him, that his health was such, as to render it imprudent to travel. He baptized during the past year, 46: administered the Lord's Supper to 86, and buried 9. He has at this time a considerable number attending lectures preparatory to confirmation.

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

Extract from the journal of the Rev. Mr. Handschuch, during his voyage from England to Pennsylvania.

(*Continued from page* 260.)

After I had delivered my first discourse, I found all on board seriously impressed with religion. Hence I consented to preach again on the 25th. I spoke the English language with more facility, upon this occasion, than at any previous time. On the 3rd of March I preached again, from 1 Timothy, i. 15, and I have cause to praise the Lord, for the (at least) apparent success, with which I preach to my congregation. On the following Sunday, Mr. Handschuch could not preach, in consequence of a storm, which engaged the crew during the whole of the day, and several subsequent days. But on the 17th, says Mr. Handschuch, we had a calm, and very pleasant weather, which enabled us to worship uninterruptedly for several hours. My text (Romans, viii. 32) gave me an opportunity to dwell upon some of the most edifying truths. On the 19th, we discovered a sail, and our Captain suspecting it to be a pirate, prepared for an engagement. From this day to the 30th, we were in a constant bustle, produced by storms, and the appearance of a number of suspicious vessels. But God be praised, the appearance of our ship, caused every pirate, to keep a respectful distance from us. We spoke a shallop, which had the temerity to approach us, somewhat nearer than others, but we received no answer to any interrogatory, until our Captain fired upon her. We were perfectly satisfied in being answered "we are from Rhode Island," and, seeing her then making all sail to get out of our sight. Nothing material occurred after this day; we saw indeed a large ship of war, but it never came too near us. On the 5th of April we arrived at Philadelphia, in good health, and with unfeigned gratitude to God, for his numerous evidences of power, wisdom and love, I hastened to the parsonage house in the city. The council of our Church soon called on me, and together with my beloved Clerical brethren, insisted upon my preaching on the 7th instant.

From this period, the Rev. Mr. Handschuch became actively engaged in the cause of Christ. Such were the pressing and continued invitations, from various districts, to preach the Gospel—to baptize children, and to confirm such as had arrived at the age of maturity, that this servant of Christ could not remain a day in the parsonage, to rest from the fatigues of a long and dangerous voyage. He viewed himself, however, as the property of the Lord Jesus, and cheerfully obeyed him. Hav-

ing experienced the power of the Gospel in his own soul, and being convinced of the purity of doctrine, as taught in the Evangelical Lutheran church, he became a successful labourer in the Vineyard of the Lord. Many germans, had come into this country, who being unable to pay for their passage across the ocean, were compelled to serve a number of years, with such persons, as consented to pay it for them. In many instances, young germans, were brought into families, who did not understand the german language, and who lived without God and Christ. The result was, that many, who had in their infancy received religious instruction in Germany, gradually lost their language and religion. For these, Mr. Handschuch was much concerned, and well calculated to rescue them from irreligion and unbelief. For, being versed in the English language, he could converse with them and impart instructions. With considerable difficulty, he succeeded in obtaining permission from some, who held germans in their service, to assemble them at stated periods for religious instruction. By these means, he restored many to their church, and was instrumental in converting them to Jesus. The effects were, that they were more faithful in the service of others—if they were (as was often the fact) in the service of cruel persons, they found comfort, and patience to submit. And, by their good conduct and industry, many became wealthy after having endured a service for years. Yes, the instances are not few, that Germans thus indented and treated cruelly, became the benefactors of their cruel and unfeeling employers—rose with their families to a respectable rank, whilst the descendants of their unbelieving employers, were not turned from their doors, without obtaining a pittance for which they begged. To Mr. Handschuch's instructions and prayers among those of others, many Germans ascribed their conversion, and the improvement in their temporal affairs! Godliness has the promise of this life also, and this was experienced by many. Some families, who held in their service germans, knew that the German character does not suffer upon comparison with any other—that Germany has produced Theologians, Philosophers, Artists, Agriculturists, Mathematicians, Limners, Warriors, &c. &c. who were seldom equalled and never surpassed, by those of other nations. By such, Mr. Handschuch was treated with civility, and invited to visit them. He went about doing good, and accordingly, accepted of the invitations. By this intercourse, Mr. Handschuch soon became respected for his extensive learning and unaffected piety, and obtained the confidence of all, who had the honor of an acquaintance with him. Hence, many were enabled to praise God, that they had brought germans into their service, for through them, they themselves became known to Mr. Handschuch, and through him they were induced to attend to

religion. English employers and their germans, were occasionally, operated upon with such success, through the instructions of Mr. Handschuch, that they became disciples of Jesus Thus did Mr. Handschuch not only restore wandering children of our church to her bosom again, but added to her, many who were of other nations, and in an unconverted state, and who now renounced sin, to work out their salvation.

For the Intelligencer.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

(Continued from page 261)

In the year 1736, the Missionaries made the following report of the state of the mission at Tranquebar: "The Portuguese congregation consists of 261 souls, amongst which are 25, that were added this year. They are served by two Catechists, two schoolmasters, a schoolmistress, two printers and a book-binder. In the school forty-four of their children are instructed gratuitously. In the Malabar town congregation there are about 1000 souls, amongst which are 96 new members of the present year, and 13 converts from the Roman Catholic to the Evangelical church; they are served by two Catechists, two assistants, seven schoolmasters, three secretaries and two printers; ninety-four children are taught in their schools. The country congregation contains 1140 members, amongst which are 175 new converts. This congregation is divided into six circles (or circuits,) and is served by the native preacher Aaron, with eight Catechists. In the schools there are many children. The congregation at Madras is still supported by the Missionary Society in England, and ministered to by the devoted Schulze. In the year 1730, he obtained an assistant in John Anthony Sartorius, and afterwards in the year 1732, in John Ernst Geister, who were of great use to him, after they acquired the language of the country. In the school forty-six children were instructed, and the number of members of the church amounted to several hundred. By an order of the Missionary Society, Sartorius and Geister were sent to Cudelur, to take charge of a small congregation there, and several Catechists of the natives were directed to assist Schulze."

This is the report of the Missionaries themselves in regard to the state of the churches gathered from amongst the Heathen, at the time mentioned above. In the year 1738, the congregation at Tranquebar was very much blessed. More than 600 were added to it, and 540 proposed themselves as candi-

dates, and desired religious instruction. In the year 1740, two new assistants came from Europe, viz Fabricius and Zeglin, and it was thought advisable to ordain Diogo At Madras, Schulze was engaged in translating the Scriptures into the Hindoo language; he translated likewise several small essays into the Arabic, Persian and other languages, which were either sold, or gratuitously distributed. In the year 1741, the viceroy of Arcadu, a Persian by birth, came to Schulze, and engaged in a conversation with him, concerning God, heaven and the the happiness of a future state. He appeared to be convinced of the truth, and asked for the writings of the New Testament. He had given him the four gospels in Persian, the whole New Testament in Arabic, and the Hindostan Catechism. About this time, Schulze underwent a considerable change, he became more and more enfeebled, and solicited his dismission, which having been obtained, he went in the year 1743 to Europe. Fabricius succeeded him. During the next twenty years, nothing of particular interest occurred. The Missionaries pursued their course with great faithfulness, instructed many natives for the ministry of the Gospel, translated many useful works into the vernacular languages, took pains to supply the inhabitants with the New Testament, journeyed frequently into the neighbouring heathen countries, preached and distributed their tracts, established Missions in Calcutta, Negaputnam, and in the Nicobar Islands, and had the satisfaction of adding 8000 souls to the Church of Christ, and of instructing 5000 children in reading, writing, and enquiring into the principles of the Christian religion. True, they had many difficulties to encounter. War, drought and famine oppressed the country, and snatched thousands away—some of their labourers died, and others returned to Europe on account of sickness. But they were cheered by the arrival of new labourers. In 1744, came Maderup, Klein and Breithaupt—in 1750, Schwarz, Polzenhagen and Huetterman, and in 1755, Peter Dame, as Missionaries. These laboured successfully, according to the reports of 1765.

MARTIN LUTHER.

The following anecdote, omitted by Robertson, is related of Charles the Fifth, by a French writer, in his enumeration of the deficiencies in the celebrated Scotch Historian:

"In the year 1547, when Charles the Fifth entered Wittemberg in triumph, and visited the public monuments, Ferdinand, the famous Duke of Alva, and the Bishop of Arras, Granville, who attended him, proposed to him to destroy the tomb of Luther, which had been erected the year before, and to disinter

the body of that heresiarch, in order to have it burned. This prelatical zeal was not without the sanction of great examples drawn from the appropriate source of ecclesiastical history, which prove the legality of this procedure against a shade and a corpse In 1428, Pope Boniface VIII. caused Wickliffe to be taken up forty years after his decease, and commanded that his remains should be publicly burnt. Two other Pontiffs, also, Stephen and Sergius, did they not disinter Pope Formosa, from whose right hand they cut off three fingers, and threw him into the Tiber, eight months after his death? Charles the Fifth was not moved by the pressing exhortations of the Duke and Bishop, although they were both his intimate counsellors. He listened to their remonstrances with much seriousness. At last he replied, "I have no longer any thing to do with Luther; Luther has now a Judge, whose jurisdiction I must not invade; besides, consider, gentlemen, I do not wage war against the dead, but against the living, who bear arms against me." The Emperor kept to his word; and prohibited the demolition of Luther's tomb, under pain of death."

From the New York Observer and Chronicle.

STATE OF MORALS IN NEW ORLEANS.

Louisiana was purchased in 1803. The population of New-Orleans at that time was near 10,000. About two thousand Spaniards soon after removed, some to Pensacola, others to Havanna. At present the population is probably between 40,000 and 50,000. A large proportion of these are French, and Roman Catholics. Many of the Catholics are kind, generous and sympathetic. This is especially true of the ladies. It is too much the habit of our Northern people, who are in New Orleans but a short time, and see only the gross violations of the divine laws, which are lamentably frequent, to give an undistinguishing picture of the whole, as though all were equally bad. This is not true, either among the Catholics or the Protestants. There are numbers among both classes, especially ladies, who by their Christian efforts in visiting the widow in her distress, relieving the sick, protecting and supporting the orphan, and keeping themselves unspotted from the world, give good reason to hope that they possess that religion which is pure and undefiled before God, our heavenly Father. I think this statement is due, in justice, to our Roman Catholic fellow-citizens of New Orleans; who, though we must think them greatly in error in many particulars, yet show that the virtues which Fenelon loved, are not wholly extinct among them.

Still, it is too true that vice is open and shameless. Temptations to a departure from the paths of purity and rectitude, are numerous and pressing. The Sabbath is greatly profaned. Most of the stores and shops and offices are kept open;—more especially among the French population;—though truth and justice compel me to say, that many Americans, and from the North too, are not behind others in thus violating the sacred day of rest. Steam-boats and ships are loading and unloading. Carts and drags are in motion. The cock-pit is fully attended, where drums are beating, and numerous colours flying, to attract attention. Various nondescript games, the names of which I do not know, the apparatus of which is in view, filch from the pockets of seamen and youth, and the unwary, whatever money they may happen to have. The regularly licensed Gambling-houses exert a most destructive influence. Their conductors pay to the state for their licences $30,000 annually. The whole expense of these establishments per year, is computed at $100,000. This expense must be defrayed before the managers can realize any profit. Sabbath afternoon, the slaves have their Congo dance on a public square, which is attended by multitudes, of all conceivable shades of color. Here also the boatmen and sailors are drinking, singing, carousing, and sometimes fighting. The latter, however, is generally soon interrupted, as there are armed men, (part of the city guard,) always present, who, as soon as the sun is down, disperse the crowd. This whole scene is a most horrible violation of the sanctity of the Sabbath; and when I first saw it, I could scarcely believe that I was still in a country even nominally Christian. Well may every pious heart exclaim, "How long, O Lord, how long!"

Sabbath evening the French theatre is brilliantly lighted up and most numerously attended. Sometimes, I think, in the Spanish theatre, a masquerade ball has been given on a Sabbath evening. But of this I am not quite certain. Such, however, is the state of moral feeling, that no compunctions of conscience would probably be excited by the scene. Those who have attended these balls at any time, describe them as occasions of the most bold, unblushing indecencies conceivable. In passing the streets of New Orleans on a Sabbath, I have often and strongly, again and again, been reminded of Bunyan's Vanity Fair.

The Catholics have a Cathedral—a large, massive, dark, gloomy pile,—where mass is regularly said, and service attended on the Sabbath, and which is always open for the devotee to kneel before an image, a saint, or a cross. Near the Cathedral is another place of worship, formerly the Chapel of the Nunnery, which has been removed four miles below the city.

There is also a Chapel in the Faubourg St. Mary; but whether service is regularly attended there I know not.

Among the Protestants there is an Episcopal church, in which the Rev. Mr. Hull officiates. The Methodist brethren also, after much difficulty and many efforts, have secured a place of worship and a regular teacher according to the rules of their church. There is likewise the Presbyterian church, over which the Rev. Mr. Larned was settled, whose pathetic eloquence and early death will not soon be forgotten. His successor is the Rev. Mr. Clapp, a man of a vigorous, well disciplined mind, and of decidedly evangelical principles.

The following extract from a letter of the Rev. B. Kurtz, now in Europe, has been read in manuscript by a number of the brethren in Maryland. It appeared lately in the Christian Advocate, and hence, though we have now on hand, several most interesting letters (which we propose to publish in the second volume of the Intelligencer,) from our Brother, to different gentlemen, we will accede to the wishes of a correspondent, by publishing it in the last number of the first volume.

"In Bremen, there is a Lutheran church called the *Dome*, 300 feet long, of a proportionable width, and the steeple, exclusive of the dome and spire, is seven stories high. The congregation embraces about 28,000 souls, and has four clergymen, and one assistant who officiates when any one of the regular ministers is sick or absent. The dome is a very ancient building, erected in the 11th century; and having formerly been the property of the Roman Catholics, contains many statues and other vestiges of Roman Catholicism, which are inserted in the massy walls in such a manner that they cannot be removed without injuring the building. One most curious fact connected with the Dome, is the following:—Formerly there was a subterranean apartment belonging to the Dome, called the Lead Cellar, or in German, Bley Keller, which at present, however, is closed up. In this apartment a number of dead bodies or corpses were deposited, and strange to tell, though 200 years have elapsed, they are still in a state of preservation. The viscera or entrails are dried away, but the external parts are yet complete; and even the caps with which they were interred 200 years ago, and other parts of the grave clothes are in a state of perfect preservation. When this fact was first related to me, I thought it ridiculous: but a friend took me into the cellar, and with my own eyes I saw the bodies in full as they were centuries ago. I assure you, solemnly, this is a fact. These bodies are not Egyptian Mummies, nor have any pains ever been taken to preserve them. Their preservation is ascribed to the peculiar nature of the atmosphere, which passed

through the subterranean walks of the Monks and Nuns of former years, before it entered into the cellar. But what the peculiar nature of this atmosphere was, and how it could preserve the bodies, even the philosophy of enlightened Germany has not yet been able to say. There is a wine cellar in this city, containing an astonishing quantity of German wine, some of which is several centuries old, and several other curiosities, which I have not time at present to describe."

AWFUL END OF AN INFIDEL.

A minister of the gospel, who lives at Manchester, was met in the street by a stranger, who asked him if he was a minister, and requested him to go directly to see a poor dying man, who was in a most deplorable state of mind. On reaching the house of the dying man, he found him in a most pitiable condition; the man was aware he was about to enter into eternity, and was utterly without hope. He told the minister that he had joined himself with a set of men who had ruined him for ever. He said that on a certain evening he had assembled with a large party of them for the express purpose of *burning their Bibles;* which purpose they effected with every mark of contempt they could possibly heap upon this blessed book. The poor man further said, that he had never one moment's peace since, and this dreadful act lay on his conscience like a dead weight. The minister endeavoured to point him to "the Lamb of God who taketh away the sins of the world," and spoke to him of the love of him who commissioned the Apostle to preach, in his name, repentance and remission of sins, beginning at Jerusalem; and the poor man appeared to be more tranquil, and to listen with more composure to what was said. At this time some of his companions in sin came into the room. At the sight of them he shuddered and shouted aloud, and then fell to cursing them bitterly; told them all that they had ruined his soul, and again cursed them all to hell flames, till his body being worn out with the violence of his exertions, he sunk down and expired.—*Home Missionary Magazine.*

Massillon.—Every one was astonished at the pictures of life and manners which this sublime orator of the pulpit has drawn, as they are very faithful, vivid, and affecting. Some person asked him from whence a recluse, who lived so much a stranger to the world, could take them. "From the human heart," said Massillon; "and, if you examine it as carefully as I have, you will there find the seat of all the passions."

IMPORTANT INTELLIGENCE FROM LIBERIA.

We present to our readers, a letter recently received from the Colonial Agent in Liberia; and trust, that it will awaken new interest, and excite to higher efforts in a cause so signally favoured by Providence, so evidently conducive to the best interests of our own country, and to the regeneration of Africa. We mean the American Colonization Society.

"MONROVIA, June 20th, 1826.

Dear Sir—Dr. Peaco, whose health is so far repaired as to admit of his setting off for Sierra Leone to-morrow, will write the Board from that place. He hopes to return to the Cape in about four weeks. I leave it to him to report the state of health to the Board, only observing, that while 13–32 of the Vine's company have died, and the survivors seem not likely soon to recover their strength of body or of mind, (the latter having in a great majority of cases been severely shattered) the Indian Chief's company, if we except one family from Baltimore, and one from Virginia, have been in a great measure exempted from dangerous sickness. This is the more remarkable, as every individual has gone evidently through a course of fever; of which the symptoms in very many instances were only sufficiently developed to enable the doctor to decide on the specific character of the disease.

Under Providence, this happy escape of so large a shipment from the customary affliction of recent emigrants, is to be attributed in part, to good houses, good attendance, a good supply of excellent medicines and hospital stores: but principally to the swamps and exhalations of the maritime counties of North Carolina, among which most of them were born, and all have spent the greater part of their lives. It is a circumstance which may well demand their gratitude to Heaven, that at this moment there is more health and less disease among these people than on the day they embarked at Norfolk.

In the note to Dr. Laurie, I state the ultimate success which has crowned our endeavours for eight months past to acquire Factory Island, the key to the Bassa District. I am more gratified with the circumstances attending this acquisition, than those of any preceding one. When the proposal to purchase was first laid before the proprietor and heads of the nation, it was received with a coldness which seemed to say, that, though disposed to be your friends, we will never resign to you an inch of our country. We want your trade, and we value it, but we value our country and independence more. I was satisfied nothing could be gained, but much might be lost, by attempting to subdue, by unseasonable importunity, a reluctance apparently growing out of a prudent regard to their own interests. A grant of the perpetual use of a tract of land on the south bank

of the Southern Branch of the St. John's, was accordingly accepted for the present, in lieu of the Island. A factory was immediately established on this tract, for the benefit of the Colony; and James Benson, a very judicious and deserving colonist, who lost the use of an arm on the 11th of November, 1822, was made the superintendent, with particular instructions so to conduct the business of the factory, and otherwise demean himself in all his intercourse with the people of the country, as strongly to impress them with the superiority of our character, arts, morals, and means of happiness, and with the great advantages to be expected from a settlement of civilized people in the bosom of their country. I owe it to Mr. Benson's prudence and fidelity to state, that my views have been entirely accomplished by his manner of conducting the factory, and the management of every part of his delicate and responsible charge. The intended impression has been most effectually made. The King, and every head man of the country, I am told, became our advocate, with Joe Harris, the hereditary proprietor of Factory Island, and though naturally wary and suspicious in the extreme, Joe was evidently waiting with impatience to receive our overtures, when the proposal to purchase was submitted to him, through Mr. Benson, four weeks ago. The terms were accepted by him with a few small additions to the purchase-money, (as is usual in such transactions) and the purchase and cession confirmed without delay. The deed will be executed as soon as the Doctor or myself can visit Bassa;—and we are not without the hope of annexing one or two of the other islands forming the chain of which Factory Island is the last link, to the purchase. It is expected two or three families will take up their residence on this purchase, so soon as the rains shall a little abate, preparatory to the founding of a settlement, which may be expected in a very few years, to be second to no other in the Colony, except Monrovia.

Respectfully yours, J. ASHMUN.

PERSECUTION IN PALESTINE.

Beyroot.—A letter recently from Beyroot, which we have been permitted to peruse, (says the Visitor and Telegraph,) contains some interesting particulars respecting Assaad, the Arabic teacher who is now suffering imprisonment, in consequence of embracing Christianity.

"He was induced to leave the Missionaries by *false* assurance of safety received from the Maronite Patriarch and other great men. He hoped that by complying with the *urgent* and *repeated* solicitations of his friends to visit them, he might be the means of doing good to their souls. But no sooner was he

in their power, than his inhuman brothers delivered him up to men, sent by the treacherous Patriarch to take him. He was carried to Canobeen, the residence of the Patriarch, where he has been kept in close confinement some months. 'Much of the time he has been beaten, spit upon, and subjected to every species of cruelty so well known and so often practiced in the Popish church.' But he still stands fast in the faith. Neither bands, nor stripes, nor imprisonment, nor threats, nor promises, have been sufficient, to induce him to return to the bosom of that *corrupt* church, whose abominations he had renounced.

"He is allowed neither books, pens, ink or paper. The missionaries could send him no words of consolation; their messengers are ill treated, and their letters are taken and destroyed. They have little hope that he will ever regain his liberty; and that is drawn wholly from the promises of God, to whom they daily go in behalf of their afflicted brother."

From the Western Luminary.

A GAMBLER REFORMED.

Until I arrived at the age of twenty-two, I had no knowledge of cards, not knowing one card from another. Nor had I ever seen a billiard table. Removing about this time to a small town in Georgia, where Sabbath-breaking and every species of gambling was practised, I soon lost sight of the morality of the Lord's day, (which I had been taught to reverence, by pious instruction from childhood, but could now violate without remorse.) I commenced playing cards for pastime; but soon acquiring a pretty good knowledge of the game, I was induced to stake from nine pence to twenty-five cents, merely to keep the game. This line of conduct was usually confined to the night. I soon found that when there was money at stake, I was led to cheat, lie, curse and swear, and to hide dishonesty, which was eagerly practised on the other side. At various times we were led almost to blows, and would in the most profane manner swear that we would not play again with each other: but the game would be renewed the succeeding night, when the same thing would be acted over.

About the same time, I commenced billiards, merely as a *student*; but soon acquiring a knowledge of the game, I was led to risk a little, *merely for the game's sake*. By this time I began to neglect my business, and when customers called I was usually found at the billiard-room.

I was blessed with a loving, tender, and affectionate wife, who by this time became alarmed at her prospects, would fre-

quently send for me, which greatly irritated my pride, and produced great dissatisfaction. This led her, for peace's sake, not to interfere with my sport.

At first, I was led to gamble only with those who were of a more moral character; but soon all qualms in that respect vanished. I was now induced to play a match against two noted gamblers, one of whom was notorious, not only as a gambler, but for all manner of wickedness in the extreme; which match was won by myself and partner. The expense of the table was now to be played for, which fell on this noted character and myself to settle, which I gained with perfect ease; but as he was determined to bully me, he asserted that the game was only one, instead of two and one. This led to much altercation, and although all present gave it in my favour, he insisted that another game must be played, or I should receive a whipping. I preferred the former, and again succeeded. Now the tiger was resolved to chastise me at all events for my success, and after many insults and menaces, he quit the room. Until this time, I had no remorse of conscience for the course I had been pursuing. I now for the first time began to see the awful consequences of such wicked practices, and the wicked and ungodly companions with whom I was led to associate. Shame and confusion of face covered me, when I reflected on the pain already caused to my dear companion. I reflected on my former moral habits and industry, which were almost now extinct. Conscience aroused like an armed man, and although at this time I did not see my wicked course as a sin against the God of my life, yet ere I closed my eyes in sleep, (for sleep had entirely fled for near one whole night,) I resolved in the strength of my God, that from that time I would break off from such destroyers of soul, body, estate, and character, and with them every species of gaming; which resolution I have been enabled to keep for these thirty-three years, greatly to the peace and comfort of myself and family.

Gambler, take warning from one, who was, like you, on the brink of destruction. If you are a husband, do consider the great unhappiness and distress produced by your wickedness, towards a dear companion, and children dependent on you for subsistence. If not directly, yet indirectly, you are a murderer and a thief. You know how often you have called on the Searcher of hearts to witness your innocence, while you were practising the vilest cheatery on your deluded fellow-gambler. You know it leads to drunkenness and every species of uncleanness. For it is notorious that gambling is always associated with houses of bad fame. A few steps more, and you end your days in disgrace and infamy, to meet those kindred spirits, where you are to be mutual tormentors in the lake which burns with fire and brimstone.

YOUR FRIEND.

MOST REMARKABLE FACTS.

Christianity began its progress at Jerusalem. At the expiration of forty days after the death of Christ, it numbered about 120 followers; immediately after, 3000; and soon after, 5000 more; and, in little less than two years, great multitudes at Jerusalemn only, as well as throughout Judea.

Mahommed was three years occupied in making 14 converts, and those too of his own family; and proceeded so slowly at Mecca, where he had no established religion to contend with, that in the seventh year, when he was compelled to flee to Medina, only 83 men and 18 women, retired to Ethiopia.

Within a century from the time of the Ascension, Christianity, without any aid but that of preaching, pervaded not merely Syria and Lybia, Egypt and Arabia, Persia and Mesopotamia; not merely Asia, Minor, Armenia and Parthia, but a large portion of Europe. Islam, on the contrary, had no considerable success, until it achieved it by the sword; and when it ceased to use the sword in making proselytes, its progress was at once arrested. We then ask the infidel—to what was this remarkable progress of christianity owing? Not certainly to the rank or power of its author: he passed the greater part of his life in obscurity, and the residue as a wandering teacher; and at last was publicly executed as a malefactor. Not to the learning and influence of his followers; they were fishermen and publicans. Not to the sword; he employed none, except "the sword of the spirit." Not the aid of government; for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honor or power; for its author very frankly told those who became his followers, "my kingdom is not of this world;" and taught them to expect not merely contempt and persecution, but the loss of all things; even of life. Not to its flattery of the human character; for it explicitly declares, "Except a man be born again, he cannot see the kingdom of God." Not to any license given to sensual indulgence; for the language of its author was, "if any man will come after me, let him take up his cross daily, and follow me." Not to the hopes of a sensual heaven; "Into that city nothing shall enter that defileth." Not to a blind credulity; for many who embraced Christianity during the two first centuries, were men of distinguished talents, and enlightened minds; and all, who cordially embraced it, became men of a virtuous character. We then repeat the question to the infidel—Why did the religion of One, who was publicly executed between two thieves; of One who was without friends, without influence, and without power, which flattered no one, which exposed its followers to the loss of all things in this world, which required self-denial and self-renunciation, and offered no reward in the future world

but holiness:—Why did it immediately pervade the city and region where he was thus executed, and in a little period all the surrounding world? If the infidel attributes it to miracles merely, he renounces his infidelity. If he admits that it was owing to the inherent evidence of its truth and its divine origin, he does the same. And if he denies both, he asserts a far greater miracle, in the progress of christianity under these circumstances, than any, or than all those which he disowns.

A ROMAN CATHOLIC CONFUTED BY A HOTTENTOT.

The Rev. George Barker, under date of Theopolis, (South Africa) March 31st, 1826, writes thus to the Secretary of the London Missionary Society;—"The other day a Roman Catholic, a settler, was here, and in conversation with one of our brethren, introduced purgatory and supererrogation. "As to the last, (said the Hottentot) he would leave that, for it did not apply to him. and he feared to no one beside; for his Bible declared, there were *none good but God*; but on the former he would remark, that neither the Bible, nor his teachers, taught such a doctine" The Irishman said the Bible *did* teach it. The Hottentot produced Scripture to the contrary, and asked the other to point out the place where purgatory was taught, adding, he did not remember to have read it. The poor Catholic, rather nonplused, replied, it was not in the *Dutch Bible*, but it was in the *English Bible*. A female, the daughter of the Hottentot, asked the Catholic if it was in the Old or the New Testament? He said, in the New. "Well then," said she, "there is an English New Testament; point out the place;" "and," added the father, "we will examine the parallel texts in the Dutch Bible."- "But," said the man, (on telling me the story) "he would not touch either the Dutch or English Bible, and appeared afraid of both." Blessed be God, a Hottentot, with the Bible in his hand, is a *giant*.

MAN'S AGENCY AND GOD'S SOVEREIGNTY.

The following remarks from the "Northern Spectator," are worthy a serious consideration.

Though salvation is all of grace, yet the economy of God with man is an economy of means. And in the way of means, God applies his salvation to his chosen, and makes them meet to be partakers of the inheritance of the saints in light. All is done in the way which accords with the free moral agency of man, with his active nature, and his obligation.

In spiritual no less than natural things, means are appointed in order to ends. And in the former no less than in the latter, the due use of these means is essential to the obtaining of the ends. The husbandman knows what is essential, on man's part, to his obtaining a wheat harvest. And inspiration gives no less assurance, relative to man's harvest of salvation, that "whatsoever a man soweth, that shall he also reap." Both the Old and New Testaments enforce the use of means. The God of Israel would inflict his plagues on Egypt, to aid the liberation of his church. But the management of Moses' rod must introduce the events. The family of Israel must be protected from the destroying angel's sword. But the event must be ensured only by the sprinkling of the Paschal lamb on their post doors, and over the door. The Red Sea must be parted, for the deliverance of Israel; and Moses' rod stretched over it, must introduce the event. The same rod must smite the rock, to furnish the famishing tribes with water. A look to the brazen serpent upon the pole, must be made essential to the recovery of the dying Israelite, bitten by a fatal serpent. The walls of Jericho must be demolished, to plant the chosen tribes in the land of promise. And Israel, in a procession, following their priests blowing their trumpets, must move round Jericho once a day for six days; and on the seventh day seven times. The priests must then make a long and united blast; and the walls should fall. This both enforces and typifies the means of the Christian salvation; as does the deliverance of Israel by Gideon; and the salvation of Noah from the deluge by the ark.

When God institutes means of good for man, it surely becomes man piously to improve them. And refusing this, he rejects the good proposed. Suppose the people concerned in the ancient means, which have been alluded to, had refused attention to those means, and had pretended to trust in God for the bestowment of the good needed in some other way. Would such a trust be better than rebellion, and a tempting of the Lord our God?

"WE ALL DO FADE AS A LEAF."

The fleecy, flying cloud, and the fading leaf, are beautiful, but melancholy emblems of the transitory existence, and destiny of man. The pious Christian delights to meditate on the dying glories of the closing year. The life of man has justly been compared to the diversified season of the year; youth, the spring time of life; summer, the manhood; autumn and winter, its decay and final dissolution. Reflections on these illustrations of human nature, are peculiarly calculated to render the thoughtful mind serious and attentive to the concerns of eterni-

ty. Changing nature addresses herself to the heart in the most persuasive and eloquent, but silent language; emphatically reminding the young that if the seeds of piety. virtue and knowledge, are not now planted and permitted to take deep root in the soul, autumn will arrive unladen with a rich and abundant harvest.

Reader! whosoever thou art, let the friendly voice of nature exert its desired influence, in making the wise to consider the things that make for thy peace, that thou mayest not have occasion, at the solemn, closing scene of life, to take up the sorrowful and plaintive lamentation—"The summer is ended, the harvest is past, and I am not saved"—*Zion's Herald.*

Henry Martyn.—The moral influence which this solitary saint of God in Persia exerted whilst there, is most surprising. "It seems almost like becoming acquainted with some heavenly visitant to our earth, to read of his labours in the heart of Persia, and of the affection and reverence with which his memory is cherished." Mr. Wolf says, the Persians acknowledge that the spirit of inquiry has greatly increased since Henry Martyn's translation of the New Testament into their language. He is spoken of by them as "a man who lived nigh to God!" To the question, what must one do to become good, the reply of a Persian was, "He must become as Jesus, poor and lowly, he must be born again the second time, as you find in the Gospel of St. John" The Persian then recited the words of our Lord to Nicodemus, verbatim, according to the Arabic translation. These words are the fruits of the labours of Henry Martyn, who has kindled a light in Persia that shall never go out.

Christian Watchman.

Bad Singing.—There was something of novelty, it is true, but not let less of reason, in the proceeding of a late esteemed minister in New England, who, at the close of a very badly sung psalm, read another to the choir, saying, "you must try again, for it is impossible to preach after such singing."

By a communication from the President of the Synod of Maryland and Virginia, it appears that the Rev. N. Little, was prevented from attending the last session, by a serious indisposition. He baptized during the past year 40; confirmed 18, and administered the Lord's Supper to 100 persons.